/11 cont./

*795 [793] It is to Touba that the young Murids come to learn the Koran; each marabout there has his own school which forms his young talibés.

It is in Touba also that, grouped around their marabout (or his residence), the faithful dwell, those who wish to live a holier life in permanent contact with their religious leader and working each day for them and with them.

[788] [778] It is to Touba, finally, that every good Murid must go once a year in order to pray at the tomb of the founding saint of the brotherhood, at that of the khalife /caliph/, first successor, and especially in order to pay a visit to the present Caliph-general and to give him the offerings intended in particular for the continuation of the work on the mosque; this is the Magal of which we shall speak again below.

361 *795 /12/ The city appears like a great "escale" /commercial center/ of the bush. Wide avenues separate the vast carrés /compounds/ of the various marabouts from one another. A plan for division into lots was drawn up, but it has not yet been applied, Falilou M'Backé, the Caliph-general, having feared, at the last moment, the far-reaching consequences.

Touba is thus a great center. Its development and the considerable number of persons who come there for the Magal have necessitated special arrangements. Drillings have been made in order to ensure the water supply of the holy city, which is, moreover, linked to M'Backé and Diourbel by a railroad. On the other hand, no commercial establishment has settled in Touba, and the trading center has been fixed at M'Backé.

[312] [496]

346 *795 Touba's center of attraction is its mosque, an Islamic monument unique in Senegal.

It was Amadou Bamba himself who decided to have it constructed, and in 1926 he asked his faithful to bring the first stones for it to Touba, but it was Amadou Mustapha, his son and first successor, who began the first work on it, after receiving by lease from the Administration a piece of ground of 400 hectares on which he could build it.

/12 cont./

*1795 346 The Murid talibés, faithfully carrying out the wish of their founder, continued to participate actively in the construction of the mosque, whether by working on it, by carrying stones to it, or by making to the Caliph-general gifts intended for the carrying on of the work; this goes on more or less rapidly according to the size of the funds which the caliph has at his disposal for carrying it out. It was very actively pushed between 1953 and 1957.

346 Thus, the edifice is now well along, the bulk of the work is finished, and its mass dominates the huts of Touba; from ten to 15 kilometers roundabout one sees its minarets, which signal to the fervent pilgrim as well as to the cruious traveler that they are approaching the holy city.

It is an important building of generous dimensions, with two minarets 30 meters high flanking the western façade; the great prayer room is surmounted by a cupola; small domes and lantern-lights contribute alike to the ornamentation of the roof.

Access is by a flight of steps located on the west façade. The latter is pierced by doors which open on a patio surrounded by a gallery opening on the courtyard by means of a colonnade with extended arches. The east side of the patio is not closed off and opens directly into the prayer room; this last is entirely /13/ covered, and the roof, as well as the cupola which surmounts it, is supported by rows of columns and extended arches of the purest Arab style, the appearance of which calls to mind the most famous mosques, such as the one of Córdoba, for example.

The mihrab is formed by a little chapel built into the east wall of the mosque at the back of the prayer room.

The building is of reinforced concrete. Even though the greatest part of the work is ended, much still remains to be done before it is finished. In 1956 the plastering had not yet been done, and then it will be necessary to paint and decorate the walls and columns, as has already been done for the lanterns which surmount the minarets and which are ornamented with symbolic decorations or arabesques.

/13 cont./

•346 These minarets have been finished since 1956, and one can climb to their summits, from where one discovers the panorama of Touba and the surrounding plain.

346 798 From the mosque there is direct access to the tomb of Amadou Bamba, which is in a mausoleum built into the north-east corner of the building beside the great prayer room. The tomb proper (covered by velvet hangings embroidered with Koranic sayings stitched into arabesques) is in the middle of the mausoleum; it is surrounded by wrought-iron grillwork which keeps visitors at a distance, while at the same time allowing many of them to contemplate the saint's tomb. The ground all around the tomb is covered with fine, sifted sand, replaced continually to keep it clean.

The tomb of the first caliph, Amadou Moustapha, is located outside the mosque on the east façade several meters from the wall. The mausoleum resembles a little bungalow; one enters it directly from the outside, without going through the mosque. Here, too, the tomb is hidden behind embroidered hangings.

[782] These places are redolent of an atmosphere of contemplation. The air is heavy with the perfume of the incense burned constantly before the tombs.

*795 796 At Touba, the great Moslem religious celebrations are particularly prominent. Thus the faithful come from quite far away (when they can) in order to celebrate at Touba rather than elsewhere the Corytée, the Tabaski, or the Gamou (1).

1. These three celebrations correspond respectively to the Aid el Fitr, the Aid el Kebir, and the Mouloud of Islamic tradition.

[788] But the great celebration of Touba, the specifically Murid solemnity /14/ which every good talibé tries to attend every year if possible, is the Magal.

/20 cont./

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*795 The Caliph-general seldom leaves Touba. He sends representatives to the chief town or to the circles to visit his talibés or to deal with administrative questions in the offices. If he goes away, he rarely goes far; in general, he goes as far as his groundnut plantations located a few kilometers from Touba. There he calls on the talibés, who, according to Murid doctrine, work for him while he himself prays for them and in their place. These plantations give him the millet necessary for feeding the people who live with him in Touba, and groundnuts whose sale will assure him of sizable personal revenues.

Immediately after Falilou M'Backé at the head of the brotherhood come his brother, Bassirou M'Backé, and his nephew, Cheikh M'Backé, about whom we have already said a few words just above. Since 1947 these two Sérignes have been, respectively, Vice-President and Secretary of the Murid Administrative Council which Falilou created to manage the funds intended for the construction of the mosque, and of which he is President.

Bassirou is regarded in principle as the "dauphin" of the brotherhood, the designated and legitimate successor to Falilou. He is very different from his brother. Tall, thin, with a long face and regular features, Bassirou has a great deal of presence and fine bearing. He studied at Boutilimit during the lifetime of Cheikh Sidiya Baba. Very cultivated and well-read, his conversation is as interesting as it is agreeable.

In spite of the important position that he occupies at the head of the brotherhood, he does not appear to maintain either excellent relations or very frequent contacts with his brother.

In 1953 he came to settle in Diourbel after definitely leaving /21/ Boulel in the subdivision of Kaffrine, where he had been making tests of mechanical and motorized cultivation in the Bloc Expérimental de l'Arachide /Experimental Bloc [654] for Groundnuts/ in co-operation with the Service de l'Agriculture and thanks to the manpower of his talibés.

He is now imam of the Diourbel mosque, whose restoration [346] he would like to undertake. It is actually a very beautiful

/21 cont./

793 *795 [34] building which does not have the importance of the Mosque of Touba, but which surpasses in elegance the other mosques of Senegal, and which, because of this, would merit having made on it the necessary and urgent repairs which certain parts that are very damaged and in very bad condition require at present.

But Bassirou does not have only this architectural interest; he is also concerned with crops. His experience with the Service de l'Agriculture not having given him satisfaction, he works in a more classical and traditional fashion near the village of Tip, located in the canton of Kaël some 30 kilometers to the south of Touba. This installation did not fail to provoke some protests on the part of the Peul stockbreeders of the canton, but these difficulties seem to have been settled amicably later on.

The third person in the brotherhood in the order of precedence is, as we have said, Cheikh M'Backé, eldest son of Amadou Moustapha and nephew of the two preceding men. Much younger than his uncles, he also has a very different demeanor. A tall, well-built, handsome, clean-shaven man, he has the bearing and the activities of a modern businessman. In fact, he is ambitious; he wants to succeed; he needs a great deal of money in order to realize his ambitions, and his very functions as a Murid marabout provide it for him.

We have seen that he had solicited, as the direct descendant of the founder, the post of caliph, but that he had been ousted in favor of his uncle. Since then he has always remained in more or less violent opposition to Falilou M'Backé. Nevertheless, he has not succeeded in detaching from the latter even a small fraction of the Murids. His opposition has sometimes been the cause of regrettable acts. In 1952, among others at the time of the elections to the Territorial Assembly, Cheikh M'Backé had made himself the champion of the S.F.I.O. when Falilou was supporting the B. D. S. (and undoubtedly because he was supporting it). This opposition provoked rather violent incidents in Touba during the electoral campaign, some talibés

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The Village of Cambérène (Dakar)

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175 The village of Cambérène was founded about 1885 by the gathering of tabilés [disciples] around their teacher, Li Mamou Laye Thiaw, who had set up his dwelling near the watercourse Der Gui N'Dargou to the northeast of Yoff (east of the present gardens of the Government).

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622 Li Mamou died in 1909, and his brother, Seydina Issa Laye Thiaw, succeeded him at the head of the small zaouïa, which in 1914 was the victim of an epidemic of the plague.

Seydina Issa decided, as is generally done in such cases, to change the location of the little village.

361 Considering his first location unfavorable, being too near the Niaye, he decided to establish it in the open air in front of the heights of the string of littoral dunes on the very edge of the sea, which should, he thought, be healthier.

[369] Having ascertained that in Dakar an effort was made to align the houses and to put straight and wide streets between them, he resolved to order that, in establishing the new village, the center of the site was to be the mosque, which, first constructed [346] of wood and straw, was replaced in 1939 by a handsome edifice of masonry.

To the north and south of the mosque, Seydina Issa laid out two parallel avenues east to west. He placed the dwellings of his family facing the entrance of the mosque, leaving open a large space which he had reserved to the east; at right angles to the principal streets, some north-south streets were laid out, and each family put its dwellings in the form of a U opening on the principal streets.

[18] [Fig. 1. appears here.]

The arrangement was subsequently respected, and the most recent of the 28 land-grants open on a third east-west avenue.

The curious fact of this very precise outline is not noted when one arrives at Cambérène by the road, nor when one goes about on foot within the village, and even the diagram on the map on a scale of 1/50,000 does not make it stand out. Thus, it was a

/79 cont./

361 mahoganies planted at the end of the last century. The very close presence of the station, and the continual coming and going of locomotives, with strident cries that rend the air, destroys the harmony of these quiet spots of small provincial cities, while attempts are made to recreate them.

361 Even more peaceful air is breathed in the Catholic
346 Mission, located to the north of the old "escale." The buildings were constructed at the end of the last century in red laterite, storied buildings /80/ with monastery arcades. They are situated in the middle of a huge garden, always green, extended by a park of magnificent trees. The whole reminds one to some extent of the peaceful site of some metropolitan abbey.

361 The two business quarters (Old Escale and Residence)
563 present the peculiarity of becoming, according to the time of day, the domain of the European in the evening (at the hour
443 for the apéritif) and on Sundays, and that of the African during the day (while the market is open). A place of contact between the Black and the White, this market occupies a very important place in the life of the African city and merits pausing there a bit.

443 It is on the day of the opening of the groundnut trade (at
[438] the beginning of December, for example) that it is proper to visit it. On coming from the station one plunges suddenly into the animation, the dust, the heat, the "sticky" odors of the market. The place is swarming with people where
443 the most diverse means of locomotion are squeezed and
494 mingled together: a small cinder-gray donkey, heavily laden, deciding to block the passage of an automobile, despite the beating by its master; a small, light cart with two rubber wheels serving as a taxi and in quest of a possible passenger; a housewife from the neighboring village, her
[482] last-born hanging on her back, and who keeps on her head, in marvelous balance, a calabash full of market produce; a cyclist, poorly balanced on his machine, now and again running into a pedestrian or a vehicle; a truck with impressive loads, which slowly pushes from the road the human

18: Savonnet--16 E-5 (ca. 1955) 1956 MS37 Senegal MS37
/Between pp. 80 and 81./

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Plate XI

A. Thiès. Quarter of Derrière-la-voie-ferrée. Juxtaposition of houses of mud covered with sheet metal, sheet metal, and of straw.

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B. The site of one of the oldest mosques of Thiès: quarter of Takhikao.